Church Life

Chicago, Ill., May, 1910.

THE PASTOR'S MESSAGE

Dear Friends All:—

The call which came to me to take part in the World Missionary Conference at Edinburgh was totally unexpected. It affords, literally, the opportunity of a lifetime to become thoroughly acquainted, at first hand, with the methods and problems of modern missions. For nearly two years past, eight or nine commissions, composed of the leading missionary experts of the world, have been preparing, on the basis of a voluminous correspondence and exhaustive investigations, elaborate and careful reports. These reports will be submitted to the conference, and the discussions will be based upon them. The reports and discussions will be published in nine large volumes.

Membership in the conference is strictly limited to the official delegates. The hall in which the meetings will be held is not much larger than our church. It could be filled to overflowing many times over with Christian people from Edinburgh alone, were it not for the strict limitation of the number of delegates. Each of the great missionary societies of the world, (British, German and American, chiefly), has been allowed the privilege of sending a certain limited number of delegates. Only those elected and accredited by these societies will be allowed admission to the hall. Under these circumstances the privilege of participation in the proceedings is highly valued by those who have been fortunate enough to be selected for this high mission.

I go as the repreesentative of the American Baptist Foreign Mission Society; but I go also as your representative. I am eager to listen, to learn, to absorb, in order that I may bring back the best I can to you. Both at the conference and in the days of travel that shall follow I shall constantly be thinking of the church I love, and it is my great desire to fit myself more nobly and more perfectly for my work amongst you. I know that your affectionate thoughts and earnest prayers will go with Mrs. de Blois and myself; and day by day our prayers and thoughts will be for you and with you.

We are going on our "second wedding journey." We will re-visit some of the places endeared to us both by the associations of earlier years. We expect to have a vacation of great joy, of rich experiences, of inspirations that shall be life-long in their influence. May our Heavenly Father bless and protect us all, and watch between us while we are absent one from another.

Your affectionate pastor,
AUSTEN KENNEDY DE BLOIS.

I WONDER?

I wonder if they who were bound to us here
In love-bounds—now broken asunder—
Are gone far away, or are sojourning near,
And see us? I wonder! I wonder!

I wonder if when we are troubled and tried,
When burdens we're called to stand under,
Weigh heavily, whether they near us abide
And help us? I wonder! I wonder!

I wonder, do they in the night shades appear,
And, putting the shadows asunder,
Walk with us, and bring us love messages dear
In dreamland? I wonder! I wonder!

I wonder, do they in our battles for right—
Amid the strifes' rattle and thunder—
Inspire us with courage and strength for the fight,
And shield us? I wonder! I wonder!

I wonder, if when we have hard things to do,
And, left to ourselves, we should blunder,
They're near to help carry our purposes through,
And prompt us? I wonder! I wonder!

I wonder, do they when dire dangers assail,
Ofttimes by their influence sunder
Our plans, and direct us in ways that avail
To save us? I wonder! I wonder!

Richard Bentley Twiss.

Chicago, May, 1910.

JUST AMONG OURSELVES.

Charles Anthony Pienkowsky has legally changed his name to Charles Pienkowsky Anthony.

J. S. McCullough has removed his residence to Atlanta, Georgia, where he has a position with the Southeastern Passenger Association.

Rev. F. C. W. Parker and Rev. R. R. Kennan, former assistant pastors of our church, were present on Sunday morning, May 8th, at our services, and took part in the same, at the request of Dr. de Blois. Mr. Parker is now state missionary in Oregon, and Mr. Kennan is pastor at Mason City, Iowa.

ENTERED INTO REST.

Mr. Hanchett, an honored member of our church, whose wife and daughter are well-known and active members with us, recently passed to his heavenly reward. He had been a faithful Christian for many years, and in the days of his strength and vigor had been prominently identified with various important forms of church work. He has been in poor health nearly all of the time since his removal to Chicago, and so was not able to be present regularly at our public services. The funeral was conducted by the pastor from Mr. Hanchett's late residence. We extend our deepest sympathies to Mrs. Hanchett and Mrs. Hume.

HONORS WORTHILY BESTOWED.

At the annual meeting of the Chicago Baptist Social Union, recently held, Mr. John P. Ahrens of our church was unanimously elected president of that organization for the coming year. This is a most important position; indeed, there is none more responsible or important within the gift of the Baptists of our city. We congratulate Deacon Ahrens most heartily. Here in the First Church we have always known that he was both a good and great man, and we are glad to have the great body of our fellow-Baptists endorse our estimate in so emphatic a way.

THE CHRISTIAN ENDEAVOR SOCIETY.

By Ernest Hartung.

On Tuesday evening, April 26th, the Christian Endeavor Society gave their first social of the year at the home of Miss Medora Googins. Mrs. Bennett's and Mr. Leland's classes of young men were special guests. About forty people were present, and an enjoyable and humorous time was reported by everyone, due to the sociability of our hostess. The most amusing part on the program was the "Art Gallery," in which the guests were given an opportunity to show what they knew about art in a very unique guessing game.

Saturday, April 23rd, the annual C. E. rally was held in our church, and we had the great pleasure of listening to Dr. Francis E. Clark, "Father of Christian Enleavor," and Mr. Wm. Shaw, the national treasurer. It was stated that this was the most enthusiastic rally ever held in our city. A large number of our members were present and heard the speakers give a great demonstration of the power of Christian Endeavor in the heathen countries.

The attendance at our regular Sunday evening meetings is increasing, but we still have room. If you would attend one meeting, you will be well repaid, for these meetings are very inspiring, and we are sure your presence will be seen the Sunday following.

At the last two business meetings we discussed fully B. Y. P. U. and C. E. work. The executive committee is equally divided on the question, some favoring our society to join the Baptist Union, and others, to "stick" to the C. E. It was decided to have speakers champion each side, and then take a secret ballot vote as to which union our society join; but at the last meeting, a motion was made and carried, that we wait until the commission appointed by the Northern Baptist Convention makes out its report, and that in the meantime, we attend the B. Y. P. U. socials, functions, rallies, etc., study their mission work, and do everything we can to get in closer touch with the union.

Whichever course is taken, will, no doubt, benefit us.

SUNDAY SCHOOL WORKERS.

The second monthly meeting of the Sunday School Workers on April 8th, was a most enjoyable affair. The company began to assemble at 6:00 o'clock, and at 6:45 o'clock, forty-five

took their seats at the tables and partook of a most excellent meal. The supper was all that could be desired and reflected great credit upon Mrs. Warner and those who assisted her in preparing it. A spirit of good fellowship prevailed and a most enjoyable program followed the supper.

The superintendent presided and in his genial way introduced those who were to take part. The order of the program was slightly changed to accommodate the pastor, who had to leave early owing to another engagement.

When called upon the pastor announced as his subject, "The Boy and the Book." After making an apology for the loss of his notes, the speaker proceeded to give us a most excellent address, thus proving that the notes were quite unnecessary, and that he was very familiar with his subject.

The remainder of the evening was occupied with reports from the different departments of the school, interspersed with musical selections by members of the Sunday School Orchestra; also Miss Lelia Ahrens rendered a vocal solo very acceptably accompanied by Miss Wilkin as pianist.

The evening passed off in a delightful way and the future meetings bid fair to grow in interest and profit.

The next monthly meeting will occur on Friday evening, May 13th, and Dr. McLaurin is to be the speaker.

The work of our Sunday School is progressing nicely and a new Teacher Training class will be organized shortly and will prepare to enter upon their course of study at the close of the vacation season.

Our Sunday School room has been beautifully decorated, and the chairs and tables having undergone a thorough cleansing, look almost like new, and what we greatly need is a new carpet to make our school room all that we could wish. Will not some of our generous friends assist us in this matter in order that our carpet may be in keeping with our other adornments.

Wm. Wigney, Secy.

HONOR DAY.

Honor Day is the latest product of the First Baptist Sunday School, and on the evening of Sunday, April 17th, instead of the usual evening service, occurred the public graduating exercise of the victorious members of the Teacher Training class.

The class was organized in January, 1909, by Mrs. Wm. Wigney, who has been unremitting in her efforts to make the class a success.

During the fifteen months which have elapsed the class has taken what is usually considered a two years' course; six months is usually taken to complete each study, which consists of the following: Old Testament history, New Testament history, pedagogy and child study, and Sunday School organization and management.

The class took a written examination in each of the studies, consisting of twenty questions which they were obliged to answer from memory. The examination papers were passed upon and approved by officers of the Cook County Sunday School Association and the credits were far above the average, seventy being the passing mark, while the lowest mark for the class was eighty-five while some reached one hundred. Twelve of the members of the class passed the examinations sucessfully. Their names are as follows: Anna Taggert, Mildred Shirley, Suzette Carroll, Gertrude Fellman, Sadie Tobin, Clara Tyrrell, Rhoda Landon, Lillian Donaghu, Ella Day, Edith Graves, Grace Boume, Helen Koller.

The class also produced six maps which were finely executed by six of the girls, and these maps were on exhibition and attracted considerable attention at the annual convention of the Cook County Sunday School Association.

Each of the graduates received a diploma from the International Sunday-school Association.

The graduating exercises were extremely interesting. The twelve graduates were all dressed in white and ocupied seats directly in front of the platform.

After the usual opening exercises the secretary of the class, Miss Clara Tyrrell, read a paper on the History of the Class; Its Hinderance and Encouragements.

Miss Suzette Carroll then offered A Plea for Better Teaching.

Each of these young ladies displayed marked ability in rendering their productions.

Mr. Walter Gillespie then made a short but telling address and was followed by Dr. Robert Dodds in a short address on Teacher Training, in which work he is an enthusiast.

The class then stood in front of the platform while the pastor, Rev. A. K. de Blois, delivered an excellent address to them.

Aftr Mrs. Wigney had called the attention of the congregation to the maps which were displayed upon the table, the young ladies passed across the platform and the superintendent presented each with their diplomas, and as they retired from the platform each one was presented with a beautiful bouquet of flowers, the gift of our generous superintendent.

The audience then arose and joined in singing, "Blest Be the Tie That Binds," the benediction was pronounced and the meeting broke up.

I will simply add that our Sunday School will be greatly enriched by this dozen of splendid Christian teachers, whom we trust will enter upon their work with hearts full of love and a deep consecration to the service upon which they have entered.

A JAPANESE WEDDING.

The Tribune and Record-Herald had an account this week of a unique wedding on May 2nd, at which Dr. Austen K. de Blois, assisted by Bishop Honda of Tokyo, officiated. Bishop Honda reached Chicago on the morning of May 2nd, on his way to Edinburgh, Scotland, where Dr. de Blois expects to go in a short time.

The wedding was unique in the extreme. The house was decorated with American and Japanese flags, bride's roses and cherry blossoms, an Occidental and Oriental combination.

The bride's costume was especially interesting. Instead of one bridal robe, she had three—a bright scarlet silk, over that white satin and over

that a black garment embroidered with her Japanese coat-of-arms. She carried no roses, according to Japanese custom.

Dr. de Blois and Bishop Honda entered the parlor together, Mrs. Wm. B. Parmelee playing Lohengrin's wedding march. They were followed by Miss Gertrude Gebhardt, the little flower girl, who scattered sweet peas and cherry blossoms.

The best man and matron of honor followed and lastly the bride and groom.

The Record-Herald had its photographer ready at the close of the ceremony to take the pictures of the principals in the ceremony, and the Tribune followed close on its heels.

The guests of honor were Dr. de Blois, Bishop Honda, Mr. and Mrs. Cronholm, Swiss Consul to U. S., Mr. MacMullin of Highland Park, Mr. and Mrs. Parmelee, Dr. and Mrs. J. A. Adams, Mrs. and Miss Geebhardt, K. Toda of U. of C., Maruyama, Mrs. and Miss Harper, Mr. and Mrs. S. B. Lingle, Mrs. Hastings and Mr. and Mrs. Chas. Henson.

Let us hope that at this time the grand old First Church will welcome this Bible woman of Japan, who did such grand work in her own country, and make her feel that although she is far away from her own land, the same spirit of Jesus that rules the hearts of the missionaries in Japan pervades the lives of his followers here.

Call on little Mrs. Shimadza at 3036 Groveland avenue. Take her into your hearts and homes, and you may be doing a greater work than you imagine, when you welcome a stranger within your gates, for this influence rebounds half way round the globe. May God raise workers for this seemingly small, but important department of our Christian work.

Mrs. C. W. Henson.

WOMAN'S BENEVOLENT SOCIETY.

The Woman's Benevolent Society held the usual meetings during the past month with an extra large attendance, over eighty women being present at some of the meetings. As there was an extra Friday in the month it was voted to have an extra meeting for work and a pleasant social time on the twenty-ninth.

We met in the afternoon, sewed for the little ones at "La Rabida" during the summer, listened to some delightful vocal music, visited with some old friends who came to see us, Mrs. Waite of Evanston, being one of the guests whom we were very glad to see.

Dainty refreshments were served at small tables by a committee of ladies in charge of our Mrs. Eliza Harvey and Mrs. Down. The latter is soon to remove to Canton, Ohio, and our hearts are saddened at thought of losing her bright presence and willing and efficient service. Mrs. Down has been our sweet singer on so many occasions and serving in so many ways in order to help with the active work that we are all united in expressing our love and regret. We will soon be recuperating for the summer, therefore want the remaining meetings in May to be well attended in order that all work may be finished up.

Mrs. J. A. J.

Church Life

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If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss or Webster Tomlinson at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

A RELIGION THAT CANNOT BE STOLEN.

What sort of religion is it that cannot be stolen? It can be expressed in a single sentence: You can steal anything a man has; you can't steal anything a man is. Browning put the thought in terse, vigorous language:

"What entered into thee,
That was, is, and shall be."

It all depends then on what your religion is, whether a thing you hold, or a thing you ARE; a possession apart from yourself, or a reality of your living experience. The first sort of religion is always in danger of being stolen or impaired; the second sort is beyond the power of hell itself to hurt.

What was Micah's religion? How clearly it is seen in his self-congratulatory saying, "Now know I that Jehovah will do me good, seeing that I have a Levite to my priest." All his religion was wrapped up in that priest, those images, that nice little chapel of his; when that went, he might well cry out, "What have I more?" Suppose this man Micah had had a religion of the sort set forth by the other man of the same name, the prophet Micah, "To do justly, and love kindness, and walk humbly with God," —the carrying off of priest and gods might have caused him anger and sorrow; it would not have touched his religion.

Which is your religion my friend, something outward, a matter of certain possessions, physical and mental, which you hold and enjoy, a thing of habits and buildings and books and forms, and specific beliefs and inherited ideas; or is it something you are, a relationship of your own soul with God, the very spirit of the life you live, a just and kind walk with men, a humble walk with God? O what an endowment it is to have a religion that is insured against theft, a faith that cannot be shaken, an experience of God that goes serenely on its way, gladly confident that nothing on earth or in hell can disprove it or injure it; interested yet not alarmed about any or all discussions of outward things; a little shrine hewn out of the Rock of Ages, which no alterations of the outward temple and its worship can touch, in the least degree.

It all comes to this—if your religion is based on personal experience it is secure; if on anything else, it may be taken from you. Make it your cheif concern then to know God for yourself, to have a religion of your own, that goes with you, and grows with you, as sure as life itself. Work for, pray for, desire with all your soul, something, even if but one thing, that you KNOW about God and life, something so much a part of you that you could not lose it without losing your soul itself. If your religion is a chapel built on to your house it may be despoiled. If it is the rock on which you build your actual life, it is going to last even when the life decays. If that is what religion means to you, you can afford to disregard the clash of opinion over details and outward facts. You will know that the truth will shine out all the clearer when the storm is past; and, having enough that is sure at all times about God and Christ and life to keep you living rightly and happily and strongly with God and men, you will neither hurry nor worry. You will neither hastily throw away nor feverishly cling to the outward forms of what you have always held for truth, but will leave it all, as you leave your life, peacefully in the hand of God.

Perhaps if Micah had stayed home and watched his images and his chapel and his priest every moment, they would not have been stolen from him. But was it worth while to keep his religion by such painful care? A religion that must be always guarded, defended, for fear of its loss, is scarcely worth having. I want a faith that will guard me, defend me, and by its own certainty make me sure. That is the sort of religion the men of to-day are finding more and more. We have heard a good deal of lamentation over the decay of religion, the fact that our faith is less clear, less strong, less definite, than that of our fathers. It may be true that the religion of to-day lacks much that made religion powerful a century ago. But there is this great gain at least, for which we may well thank God; what religion we have to-day is not afraid, spends little energy defending itself, stands out in God's free light and air, and knows that it is secure. Our fathers were desperately afraid of such men as Ingersoll; to-day we pity them or brush them aside as we move on to do what we believe to be the will of God. Our fathers trembled if the ark of God shook, and put out their hands hastily to steady it. We let the ark shake, confident that it will right itself. It may be we care too little about the ark; but our ease of mind springs not mainly from indifference about the ark, but from our conviction that God is infinitely greater than the ark, and that, if the ark should fall to the ground, He would not be shaken. O my friends, it is time we stopped lamenting the decay of religion, and saying sadly that our father's faith was better than ours; time we began to glory in this new day of ours, in the revival of religion which even secular magazines are discovering, a religion that is real and vital, and big enough to be careless about outward forms and minute details, and to be sure that God is found best not in surface adjustments but at the heart of things. We ought to be praising God that we live in such a day, and eagerly trying to be worthy of its great privileges. The storm has been wild; things have been shaken and tossed about; but it has only been in order that those things that cannot be shaken might remain. Already the sun is breaking through, and the air is clearer and the sky brighter than ever before; the tree of faith has only shed its dead leaves and boughs, as Whittier said with prophetic power; it is beginning to break out again to-day with blossoms and buds of richer faith and knowledge of God. Let us then, children of this new day, take to heart the message sent once to Christian believers who faced a new day with wondering and fear, "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."

"Therefore I trust, although to outward sense
Both true and false seem shaken: I will hold
And calmly wait the births of Providence.—Sel.
With newer light my reverence for the old

THE STORY OF MICAH.

Judges 18:24.

"And he said, Ye have taken away my gods which I made, and the priest, and are gone away; and what have I more?"

These words come from a curious old story. They reflect faithfully the crude and childish ideas of the time from which they come. We shall hardly catch their real meaning and application without some knowledge of their setting. In the Book of Judges, a collection of picturesque hero-tales of Israel's early days in Palestine, there is given at some length the story of a man named Micah, who lived in the hill-country to the north. It was before the days of kings, before there was any settled order or government among the Hebrews. The condition of society is simply but thoroughly stated in the words, "In those days there was no king in Israel; every man did that which was right in is own eyes."

This man Micah took some money belonging to his mother. When she found that she had been robbed, she cursed the unknown thief, no doubt with Oriental vigor and solemnity. Disturbed by the curse, Micah confessed, and restored the silver to his mother. She, in turn, overcome with joy that her son had set matters right, dedicated the money to the making of certain images and the setting up of a sort of private chapel for the worship of Jehovah in connection with Micah's home. One of Micah's sons was at first set apart as priest—for this was long before the establishment of the rigid order and rules of the priesthood. Later a strolling Levite, a grandson of Moses, the record states, came to the place and was persuaded to stay and be the priest of this private chapel. Then Micah was satisfied with his religion. He said, "Now know I that Jehovah will do me good, seeing I have a Levite to my priest."

Some time later, when all was running smoothly and Micah and his household were rejoicing in their delightful religious privileges, a band of men from another tribe passed that way, journeying to a new home in the extreme north. Some of them had been in the neighborhood before and told their companions of the complete religious establishment in this private chapel—just what they would need in their new town. These men were so religious that they would even steal to gratify their impulse to worship, and they coolly appropriated Micah's images and the furnishings of his shrine; when the priest remonstrated they quieted him by offering him the priesthood of the whole tribe, pointing out to him how much greater his usefulness would be in the larger field; so he took the bigger call as the voice of God and gladly went along with them.

Hours came Micah, to find his chapel, the pride of his heart, forsaken and dismantled. In hot anger he pursued the robbers, only to be taunted with his helplessness against their superior force. There was nothing to be done. He cried bitterly, "Ye have taken away my gods which I made, and the priest, and are gone away. And what have I more?" Poor fellow! He had lost his religion. These bad men had stolen it from him. What was left, when images and priest were gone? Nothing at all.

Is it not a strange old story? Is it not a crude and superstitious idea of religion that identifies it so wholly with images and priest that when these are gone nothing is left? Take care how you answer; for in judging this man you may condemn yourself.

We have been passing through a period in which the Bible has been overhauled and criticized mercilessly. There is not a book in it that has escaped the hand of the critical scholar. There has been a good deal of noise and nonsense in it all; but a good deal of change is confidently demanded by serious and devout students. The old easy view of the Bible as a Book inerrant in every statement, each part equally inspired, a storehouse of texts anyone of which may be invoked to settle authoritatively any question of doctrine, has become impossible. Scholars are confidently asserting that we have, as a result of the age of criticism, a new view of the Bible, which sees in it an infinitely more interesting, more difficult, and more dignified Book.

Now it is quite natural that some have felt and still feel very nervous over the changes proposed, the attacks on views that have seemed very important. The cry has been raised that the Bible is being cut to pieces, that modern criticism is destroying the Word of God.

It would indeed be a terrible thing if anyone should steal away or destroy this blessed, soul-saving and soul-strengthening book. The evident preciousness of it is what rouses the fear. But the fear is just as unnecessary and just as childish as Micah's notion that his religion had been stolen because they had taken his images and his priest. Why, all the real religion he had ever had was left untouched by the outward loss. So it is with the Bible, my friends. It is possible to have a Bible that nobody can steal from you, or destroy, or injure.

But what if the Bible is a part of you; what if the Psalms are dear and inspired to you not because you know David sang them, but because they have sung themselves to your heart when you needed comfort and strength and peace; what if the Gospel words are precious and authoritative to you, not because they come from men you can name with assurance, but because they have made your life new, have brought you face to face with God in Christ, have come to your heart from Him, warm with a living and present meaning; can anybody steal your Bible from you if that is what it is; if you believe in it because you have tested and proved it in your own experience? They can no more steal that Bible than they can steal your character. It is a part of you, a good part that cannot be taken away. Such a faith in the Word of God will be wholly independent of what criticism may allege or prove. What care you whether this man or that said the words, if your own heart recognizes it as a message from God? If your faith in the Bible were based on argument, some adroit reasoner might upset it; if it were based on external facts, some new discovery or arrangement of facts might shake it seriously; but, based on personal experience, it will stand like the house on the rock, unmoved by all the storms.—W. P. Merrill.

MY LORD AND I.

"I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him,
I love to feel him nigh;
And so we dwell together,
My Lord and I.

"Sometimes I'm faint and weary;
He knows that I am weak;
And, as he bids me lean on him,
His help I gladly seek;
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

"He knows how much I love him,
He knows I love him well,
But with what love he loveth me
My tongue can never tell;
It is an everlasting love,
An ever rich supply;
And so we love each other,
My Lord and I.

"He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
The loving word to him;
He bids me tell his wondrous love,
And why he came to die;
And so we work together,
My Lord and I.

"I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

"I have his yoke upon me,
And easy 'tis to bear;
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh,
To bear the yoke together,
My Lord and I."

"AND MARTHA SERVED."

("The Lady of the Decoration" would find a congenial spirit in the writer of the letter of which we are permitted to publish the following extract. The church in which the scene is laid is one in which the proposal that a Parish Abroad be undertaken, was turned down several years ago, because they had *"all they could do to support themselves."* Now they are tryng to get money for a new building, and for more than a year the good women have been giving a supper every week to help raise the money! Incidentally the letter lets us behind the scenes as to arrangements for a Laymen's Convention.—ED.)

We really are a busy set of people these days. I don't know how it is affecting others, but judging from the signs, we are all in the same boat. I'm getting so that I haven't a thought beyond a chicken-pie and a church-supper. And I'm afraid most of the others are afflicted in like manner, for if you see two or three or more of the First Church women together, you may be sure that before they separate, some one will ask, "How much did they clear last Saturday night?" And, "What are they going to have for supper next Saturday night?" And then, "Will we have the carpet, do you suppose, or will we have runners down the aisles?" I have heard that one woman said, "She wanted a carpet all right, but she didn't want an old tan colored one; if we couldn't have a green one, she would take her letter and go." I didn't hear where! Somebody else wants a hardwood floor and somebody else "*doesn't* want a hardwood floor because she doesn't fancy skating all the way from the door to her seat." And then the trustees say, "Put on the brakes; we don't know where the money is coming from," and the women reply, "We have more of it; we earned it once upon a time when we fed Disciple delegates for a couple of days. The money had been in bank ever since, growing. If we haven't enough we can earn more." Then the trustees reply, "We need a great many things more than we need a carpet; we are in a hole and you ought to help us out." And we women retort, "We have been helping you out of holes from time immemorial, and now we want a carpet —a body Brussels carpet, too." And then the pastor preaches a sermon on "the barrel of meal that failed not, neither did the cruse of oil—"; and he told them that if they wanted things to come out right for themselves, they must have a Parish Abroad and do more—lots more—for missions. Which same was very good and right to the point. Our pastor is growing. I don't know what started him, but he is very much alive and has been preaching very good sermons. I'll be all right by Saturday and ready for another chicken supper. You ought to have seen me roll crust for chicken-pies. I have it down to a fine art, and the day of the Laymen's Missionary Convention, I made the crust and rolled it and lined the pans for fifty-five pumpkin pies, and then rolled the crust for the chicken pies; and then they fired me out of the kitchen. I was proud of "us" that day. We had 255 men all seated at once and from the time the first man was served with his plate of chicken-pie and mashed potato and dish of corn, until the last one was served, was exactly seven minutes by the clock. Mr.—— was kind enough to say that he believed "we did it better than they did it in D——, and the supper was excellent." Now you see, it is just as I told you at first, we can't talk or write very long at a time without getting onto church suppers. And—Oh, yes, we cleared $—— from the laymen.—All the World.

TRUE NOBILITY

Fling wide the Portals of your heart,
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer, and love and joy.
So shall your Sovereign enter in,
And new and nobler life begin.

—Weisel.

TEN REASONS FOR STUDYING THE BIBLE.

FRANK G. SMITH, D. D.

Pastor Warren Ave. Congregational Church.

I have noticed that the issue of May is to be devoted to the subject of "The Brotherhood and the Bible." Some years ago, before the death of President Harper of Chicago University, I remember to have read a report of a talk he made somewhere on the subject of Bible study. In this talk he gave ten reasons why we should study the Bible. They were so concisely stated and were so convincing that they helped me very decidedly to sum up my own thinking about the matter. I was so impressed by them that I clipped the little article and laid it away. I do not do this very extensively but they were so brief and yet so comprehensive that I thought some time they might help me to help others. I wonder if this is the time? I feel sure it is no violation of professional ethics to print them here but rather a tribute to Dr. Harper's widely extended influence over all men and especially young men. They are as follows:

1. Because the Bible is so well known. It IS well known; for, go where one will, he finds it.

2. We should study the Bible because it is NOT well known. When everything possible has been said, it remains true that the ignorance which prevails with respect to this well known book is something stupendous.

3. We should study the Bible because of what it is as history.

4. We should study the Bible because of what it is as literature. Only recently has literature really been taught; only recently has it received the prominence as a study which it deserves. This is the day of literature study. There are no qualities in other literatures which may not be found in biblical literature.

5. We should study the Bible because it shows the gradual development through centuries of a divine plan for man's redemption. God did not reveal himself altogether at one time.

6. We should study the Bible because it describes the consummation of this plan in the life and death of Jesus Christ, and in the establishment of the Christian Church.

7. We should study the Bible because it contains the fundamental principles of national life.

8. We should study the Bible because it prescribes a rule of guidance for individual life. Every man will acknowledge the necessity of some guiding principles and prescriptions. Where shall such be found? Let him go back to the Old Testament stories which so clearly depict the consequences of sin. Let him study from these same pages the examples and the rewards of righteousness. Let him still further study in all its minute details that model life, the life of Christ; and, having put all this material together, let him for himself discover the principles for the guidance of his own life—principles based upon the specific cases which he has studied.

9. We should study the Bible because it furnishes strength to resist evil.

10. Finally, we should study the Bible because it alone furnishes a true conception of God. The greatest subject, for the contemplation of the human mind, is God. Under this subject may be classified all others. Whether we study in the realm of mind or matter, it is the God-question which confronts us. In the last analysis of any question we are brought face to face with this.

As will be readily seen this is only an outline, but what a fine outline it is. Let each man fill in for himself the development of this outline and see what rich and sufficient reasons he will have for making a more thorough study of the Bible.—Brotherhood Era.

SEMINARY CONCERT.

Since the coming of President Ozora S. Davis to the Congregational Seminary on the West Side, public exercises of more than usual attractiveness have been arranged. Recently the missionary lectures by Dr. George E. White, of Anatalia College at Marsovan, Turkey, proved of much more than denominational interest. This month the program for the commencement exercises of the seminary is peculiarly attractive, one of the new features being a "Commencement Concert," on the evening of Tuesday, May 10, at the Union Park Church.

Prof. Frederick Mason Blanchard, of the University of Chicago, always gives a most revealing presentation of a Shakespearean drama, and the Merchant of Venice, which was selected for this program, allows ample scope for his abilities. And when this drama is made the center of a chorus of 200 voices, comprising the vested choirs of the Union Park and First Congregational Churches, under the able leadership of Prof. S. Augustine Smith, of the Seminary, a concert of great popularity is the inevitable result. In spite of all difficulties and the loss of some teachers, President Davis is certainly leading the Congregational Seminary into a new epoch of usefulness.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION'S GREAT TRIUMPH.

In true Chicago fashion, under the leadership of our greatly esteemed general secretary, L. Wilbur Messer, the Young Men's Christian Association has achieved a most remarkable victory in the carrying out successfully of its plans for an anniversary endowment fund of a million dollars. But greater still than the mere reaching of the mark has been the ways hundreds of Chicago's representative business men have taken hold and pushed and pulled until in the neighborhood of $1,200,000 has been actually subscribed. This coupled with Mr. Thomas Murdoch's bequest which may reach $800,000 places the association in a most satisfactory position for city-wide achievements for the Master the next few years.

Knowledge is power in the Christian life, as everywhere else, and knowledge of self is a tremendous force toward humility and toward bettering self, with God's help, day by day:

"With ignorance wage eternal war
To know thyself forever strain,
Thine ignorance of thine ignorance is
Thy fiercest foe, thy deadliest bane."
—Forward.

SURPRISE OF THE LAYMEN'S MOVEMENT.

What Do These Laymen's Missionary Conventions Mean?

The response they have already struck out of the seventy American cities where they have been held or are being prepared for, is everybody's astonishment. In one city it would be an interesting item; in seventy it becomes a phenomenon.

And that phenomenon has all of a sudden upset a long list of common notions about the religious attitudes of the American man. Thus, for example, it has been said:

That American men, even when they belong to church, don't have any stirring interest in religion.

That the impulses for philanthropy and righteousness which make themselves felt in American life are more and more expressed through social organizations and not through the church.

That only social religion, not spiritual, goes nowadays.

That of all the enterprises conceived to be a part of church work the one for which the typical American business man cares least is foreign missions.

But now right in the teeth of all these commonplaces of popular talk, comes along this procession of laymen's conventions marching across the country, and what develops?

In every city where one of these rallies is appointed, there is a big committee of laymen who work like steam engines to pump up public interest; there is a sociable dinner of a size and enthusiasm that startles the town; there are several dead-in-earnest "business sessions," where men get mightily ashamed of having given so little to gospelize the world and vow on their solemn honor that they are going to give more and make their churches give more; then there are separate denominational meetings where the men of the various churches name committees to get about the business straight off.

And these circumstances are to be noted in each instance:

The men involved always include a good strong representation of the front-rank citizens of the place—the men who make the town—and besides, a big and splendid bunch of the pushing younger fellows who are the hope of their community in the years ahead.

The sole appeal made to these men to arouse them is a straight church appeal; everything proposed to them is asked in the name of the church. All that is planned is planned to be done through the church.

Above all, the proposition which calls forth this surprising demonstration of men's religious interest, is that very undertaking which was alleged to be most remote from practical American concern—foreign missions—the conversion of the heathen.

All this was true even in New York—the city where, by the magazine reports and even by the judgment of many Christian leaders, the church has been slowly slipping backward for years. Everybody concedes that the dinner at Hotel Astor was the most spirited occasion of a banquet sort that the city has seen in this generation; and the men's meeting at the Hippodrome is deliberately judged to have brought together a bigger count and weight of influential citizens than ever met in one place on Manhattan island before. It looks, doesn't it, as if the aphorisms about the religion of men which have been current heretofore, had been about as completely disproved and stultified as would be possible within the space of four short months?

This dislocation of so many discouraging and obstructive traditional ideas all at once, counts for very much more than the immediate success of the Laymen's Missionary Movement, important as that is. It is a new franchise for every enterprise that the church is engaged in or feels it ought to engage in.

No doubt it is true that the Laymen's Missionary Movement has been not the creator but the discoverer of the immense amount of virile Christian energy which it has harnessed up.

That this great outburst of religious earnestness has sprung forth at the call of missions only proves how available the same stores of power are for every other great task of the kingdom.

The reason why the Laymen's Missionary Movement has the honor and the advantage of going before all others in the use of these stores of power, is because its leaders had the faith and courage to disbelieve that American men were losing interest in religion—the faith and courage to make a big drive for the help of strong men in a great object.

Just let that same faith and courage appear in other departments of the church, and they will get similar results.

However, some lessons are very plain from the experience of the Laymen's Missionary Movement and must be taken to heart by every one who hopes to follow in the path of its success:

The American man will help in big plans to use the force and power of his denomination for the benefit of humanity in the large.

It isn't necessary to dilute religion with sociology to make it acceptable to the modern American. If he takes it at all, he will take it straight just as well. But he won't take it wrapped in a technical theology. Bring him an active theology that does people good; that he will answer to every time.

The purposes of the church must have three qualities in order to enlist the typical American—substance, size and definition. The church's failure to enlist power follows from one, two or all of these fundamental failures. Either the things it proposes to do are not worth doing, or it doesn't dare enough to do them in an adequate way, or it doesn't map them out precisely enough to let a man see where he can take hold.

The Laymen's Missionary Movement is profiting from the practice of all these dictates of religious common sense. May it reap the utmost advantage of them all. And may the church in all its other undertakings emulate the same sound principles.—The Interior.

DR. PATTON ON THE AUTHORITY OF RELIGION.

By James M. Gray, D. D.

Dean of Moody Bible Institute.

Written exclusively for the church papers published by the United Religious Press of Chicago.

The lectures of President Francis L. Patton, D. D., of Princeton Theological Seminary, given in Association Hall under the auspices of The Moody Bible Institute on "The Authority of Religion," attracted large audiences and were a great, intellectual treat and stimulant. Theological professors, ministers, students, and other deeply thinking people attended with enthusiasm. The course consisted of four lectures, given at 3:45 p. m., April 11-14.

The first lecture was on the authority of the Bible and authority was defined as that which justifies belief or compels conduct. The truths of the Christian religion are largely objective in character, and the allegations of Christianity are historical. Christianity is the religion of the Bible and the Bible is the ultimate support of the Christian religion. The infallibility of the Bible must not be postulated, but must be sustained by the historical authenticity of the gospel messages and the Pauline epistles.

In considering the authority of the church, Dr. Patton conceded the claims of the church on the grounds of its long testimony, but he insisted that no difference whether the church was Papal, Episcopal, Presbyterian, or Independent, the appeal to any claims was made to the scriptures ultimately. This being true the church is to be recognized as a propagandist of the religion of the Bible, and we have a right to hold the church to a strict accounting. The church has claimed the right to authenticate and interpret the scriptures, which would imply infallibility, but we have no more right to assume this than the infallibility of the Bible. Omnipotent Protestantism is not more to be trusted than omnipotent Roman Catholicism. The general consensus of opinion in the church is but the common conscience, and we must decline to become slaves to the common conscience, being endowed with individual consciences and capable of individual judgment.

Dr. Patton said many people accepted the authority of Christ while denying the authority of the Bible or the church, yet all must acknowledge that we must go to the Bible to get information about Christ. Who is Christ—a supernatural person possessed of special wisdom to reject whose word is at the peril of our own salvation? Or merely an extraordinary man, unique, and of great spiritual insight? It is far more important that we know what Jesus was than what he said or did. We must accept him as either divine or human, there is no alternative. Those who deny his divinity, or deity, must accept his humanity and then he is open to criticism, and from the ordinary standpoint he is defective, for many good things are omitted in his teachings, and other things in his teaching would put him in prison if promulgated now. But the mission of Jesus was not to establish a modus vivendi. A great moral crisis had to be met, and this was done by Christ's incarnation, death, and resurrection. Those who only see in Jesus Christ a man who was a revealer of certain truths, or the founder of a great religious system, or the teacher of a new ethical program, fail to see the whole personality. If we take his ethical teachings, Jesus never expressed an opinion as a man would. He stood on the high ground of co-equality with God, and his utterances are imperial and imperious.

The fourth lecture was on the authority of reason. To accept the authority of the Bible or the church a man must first use judgment as to the claims of either. But reason sometimes seems to reject the teachings of religion because they have so much of mystery in them, but this in unreasonable. The trinity is a difficulty but not a greater one than the duality in man. As compared with the feelings or the will the intellect must be dominant. The affections and will sometimes take vacations, but the intellect is at work all the time. A man will not accept with his heart what he rejects with his mind.

But we are living in a time when the will which controls the hand is uppermost, and we are looking for the man who does something. This is pragmatism, which may be good or bad. If pragmatism teaches that we discover truth by experiment it is good, but if it teaches that we make truth by experience it is bad, and the latter is largely done. Dr. Patton insisted on the supremacy of intellect and that intellect cannot go into bankruptcy and still declare dividends. He criticised Sabatier, the author of "Religions of Authority," for so reducing the portrait of Jesus that we have nothing left but a ghost, and leaving the gospels as a scrap-heap of moral philosophy. And yet we must be careful as to reason taking the throne, and man is sometimes compelled at last to ask if there was not more in his mother's religion than there was in his philosophy.

MOODY INSTITUTE WINTER TERM CLOSES.

The Moody Bible Institute closed its winter term on the evening of April 14, with graduating exercises, in the Moody Church. The following young men and women were granted diplomas, which were handed to them by Judge McKenzie Cleland, for the board of trustees: Mary Melissa Ayers, Jessie Ann Fobister, Ruth Mae Freeman, Mary Lulu Hindes, Laura Hughes, Ada Neuenschwander, Emma Viola Paige, Emma Evelyn Peterson, Goldie Whitesell, Archie Condy, Klaas Henry Ewert, James Maury Fontaine, Oliver Ira Forester, Ernest Elmer Fowler, Mortimer Harbican, Ernest Frederick Hawken, Henry Reinholt Heise, Jesse Clyde Hoover, Charles Denton Priest, Solomon Koko Shabaz.

Very unusual interest was added to the exercises by the presence of President Patton, who gave an address, highly commending the Institute on its work in teaching the Bible and the great doctrines of the evangelical faith. This address appeared in full in the Inter-Ocean on Monday morning, April 18.

INTERDENOMINATIONAL SECTION

This paper is one of a group of church papers published by the UNITED RELIGIOUS PRESS in the city of Chicago. The idea of syndicating the church papers in Chicago was inaugurated by this company in April, 1898, and the system is therefore entering upon its thirteenth year. The plan for the separate denominational sections was established in 1899 when the complete Baptist edition was introduced; the Congregation edition in 1905; the United Presbyterian, Disciples and Presbyterian editions in 1906.

The object of this united publication is fourfold:

(1) To give each local church a medium by which to communicate to all of its members and constituents, important items of interest concerning one another and the societies of the church once a month.

(2) To bring to each local church, articles of importance concerning the work of its denomination throughout the city of Chicago.

(3) To familarize every member of every church having one of these papers with the work of the other Christian denominations in the city of Chicago.

(4) To bring together in one publication facts concerning the many undenominational, interdenominational or nonsectarian organizations and philanthropies which have for their purpose the advance of the Kingdom and the uplift of mankind in the city of Chicago.

It is obvious that no individual church by itself could afford a publication of this magnitude, but the United Religious Press has made this possible and has now denominational editions in the Presbyterian, Congregational, Baptist, Disciples and United Presbyterian churches.

Churches desiring to enter the combination should address all communications to the United Religious Press, 714 East 40th Street. Tel. Douglas 3113.

Denominational Editors.

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Disciples—Rev. O. F. Jordan, 6747 Euclid Ave.
United Presbyterian—Rev. Curtis R. Stevenson, 1912 Leland Ave.

EDITORIAL.

Sunday-School Association Well Officered This Year.

Chicago has for all time endorsed Sunday-school work in a most emphatic manner. The great Cook County Sunday-school convention held in Chicago, April 18-21, inclusive, was undoubtedly the most successful gathering in the interest of the Sunday-school work Chicago has ever witnessed. Day after day and night after night the Second Presbyterian Church was filled many times to overcrowding with delegates, teachers, superintendents and others who are leading and backing the great Bible school work in Cook county. Two individuals stood out conspicuously in the convention—Dr. F. B. Meyer, of London, the president of the World's Sunday-School Union, and Mr. Marion Lawrance, of Chicago, general secretary of the International Sunday-School Association, and secretary of the World's Union, and their messages were certainly of such value as to justify many people making great sacrifices in order to be present at the convention. For three successive nights, banquets taxing the capacity of the churches in which they were held, indicated the interest in the adult Bible class, Teacher training and Superintendent's departments of work, respectively. Space forbids a detailed account of the striking points of the convention, but it may be stated definitely that the series of meetings mad a profound impression upon the leaders of the Bible school work in Cook county. The earnestness of purpose which is marking Sunday-school work is evidenced by the strong men chosen to fill the vacancies on the official staff and on the Executive Committee for the ensuing year. Mr. Wm. A. Peterson, formerly president of the Young Men's Presbyterian Union, a Sunday-school superintendent for many years, teacher of the Young Men's Bible class in the Edgewater Presbyterian Church, and in business known as proprietor of the Peterson Nursery; a director of one of the banks of Chicago, was chosen president of the Cook County Association; Mr. Robert Johns, a conspicuous laymen in the Methodist Church, superintendent of the Woodlawn Park Sunday-school, was selected as vice-president; Mr. George C. Walker was re-elected recording secretary, and Mr. Henry A. Haugan, vice-president of the State Bank of Chicago, was elected treasurer. The new men on the Executive Committee are Messrs. J. Austin Murphy, of the Reformed Episcopal Church, who is general manager of the Crane Company, and Mr. W. F. Hypes, sales manager of Marshall Field & Company, wholesale, who is superintendent of the First Presbyterian Sunday-school of Evanston. Messrs. Charles R. Holden, J. A. Burhans, R. H. Watson and E. V. Anderson, heretofore members of the Executive Committee, were re-elected. The Association is looking forward to a splendid year with the coming on June 15 of Mr. Charles B. Hall, general secretary of the Young Men's Christian Association of Colorado Springs, Colo., who has accepted the position of general secretary of the Cook County Sunday-School Association in Chicago.

Laymen Thoroughly Missionary in Spirit This Month.

From the opening session of the Chicago district convention of the Laymen's Missionary Movement, which convened Friday night, April 29, at Orchestra Hall, it was apparent that the laymen of Chicago, like their friends in the other great commercial centers of America, have caught the missionary vision and are determined to do their part in the evangelization of the world in this generation. For some weeks the registration of delegates came slowly and it was feared Chicago would fall behind, but at the last moment Chicago "made good" just as it did in the whirlwind campaign of the Young Men's Christian Association, and in the great Cook County Sunday-School Association Convention. Chicago is to be congratulated on having such a body of laymen to lead in Christian work, but her responsibility for the evangelization of the city as well as the entire world is the greater because of the material blessings and the prosperity of her Christian business men. It is to be hoped that the inspiring meetings at Orchestra Hall and those following in the National Missionary Congress at the Auditorium will mean the beginning of a world responsibility on the part of hundreds of men who have heretofore paid little or no attention to their missionary privileges and obligations.

The 212,668 communicants in the 755 churches represented in the Chicago convention gave $164,228 to foreign missions last year, an average of 77 cents per capita.

CHICAGO'S REPRESENTATIVE LAYMEN.—II

By Andrew Stevenson.

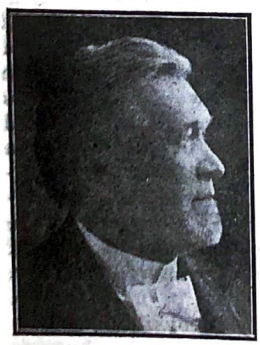
Written exclusively for the church papers published by the United Religious Press of Chicago.

Victor Fremont Lawson, Congregationalist.—Victor Fremont Lawson, owner and publisher of the Chicago Daily News was born in Chicago September 9, 1850. He was educated at Phillips Academy, Andover, Mass. At the beginning of his business career he took charge of an interest of his father's estate in a printing establishment and in 1876 bought the Chicago Daily News. His partner in developing this paper was Mr. Melville E. Stone, now the head of the Associated Press. In 1881 a morning edition was started and in 1888 Mr. Lawson purchased Mr. Stone's interest and became the sole proprietor of the paper. The evening paper continued as the Daily News and the morning paper as the Chicago Record and their tremendous success and influence throughout the city of Chicago is well known to all. In 1901 the Record was merged with the Times-Herald becoming the Record-Herald. Mr. Lawson has been President of the Associated Press, established the Daily News Fresh Air Fund, which maintains the Lincoln Park Sanitarium for sick and poor children and has been active in many of the religious and philanthropic movements of the city.

Victor F. Lawson.

Mr. Lawson's early religious life was in the Fullerton Avenue Presbyterian Church but later he joined the New England Congregational Church where he has been one of the most active members for many years. His recent gift of $100,000 to the Young Men's Christian Association of Chicago is indicative of his broad sympathy and his desire to be a helpful Christian citizen. Mr. Lawson's magnificent home is at 1500 Lake Shore Drive.

Arthur Dixon, Methodist.—Arthur Dixon, president of the Arthur Dixon Transfer Company, comes from the north of Ireland, being born in Fermanaugh county, Ireland, March 27, 1837. Mr. Dixon was educated in the district and national schools of Ireland and came to the United States in 1885. He lived in Pittsburg the three years preceding the Civil War. In 1861 he came to Chicago and clerked in the grocery house of G. G. Cook, but soon opened a retail grocery of his own which he conducted until 1863. It was in that year that he established a general teaming business which has developed into the largest enterprise of its kind in the city and he has remained as president thereof until this day. He was active in enlisting and equipping men for service in the Civil War. From 1867 to 1891 he was alderman from the second ward, being president of the council from 1874 to 1880. He was a member of the 27th General Assembly of Illinois and has been prominent in the political life of the city for years. He was a director of the World's Columbian Exposition and is now a director of the Baltimore & Ohio Railroad, the Central Trust Company, Frank Parmelee Company and a number of other corporations.



Arthur Dixon.

Mr. Dixon's record as a Bible class teacher for more than twenty-five years in the First Methodist Church is unique, and there are few laymen of our city whose record for continuous service in the teaching of the Bible is anything like this. As a trustee of that church, of the Wesley Hospital, and of other benevolent and philanthropic organizations he has always stood at the forefront of those who are trying to uplift mankind and alleviate suffering in the city. Mr. Dixon's home is at 3131 Michigan avenue.

Chauncey O. Frisbie, Baptist.—Chauncey O. Frisbie, President of the Illinois Tunnel Company and traffic Manager of Armour & Company, was born in Lemont, Illinois, July 14, 1867. He is, therefore, one of the younger generation of the leading business men of the City of Chicago. His education was secured in the public schools of this city. At the age of 14 he started to work for Armour & Company, as messenger boy and has remained continuously in their service from that day to this. Last October, however, in addition to his duties as Traffic Manager of the Armour interests he was elected President of the Illinois Tunnel Company, the corporation operating the thirty miles or so of tunnels in the heart of the City of Chicago. Mr. Frisbie has undoubtedly been one of the two or three laymen most prominent in the active work of the Cook County Sunday-school Association the past few years. As head of the Adult Committee of that Association he was in a large way responsible for the remarkable development of athletics among the Bible classes of Cook County, until today it is undoubtedly true that Chicago has more Christian baseball teams, tennis clubs, in-door ball clubs and similar athletic movements than any other city in the world.

C. O. Frisbie.

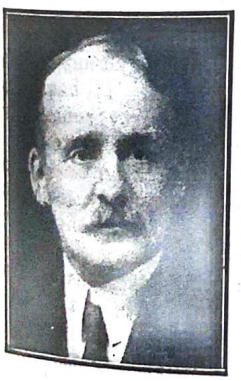
Mr. Frisbie has always maintained a close relationship with his own home church. He is Superintendent of the Parkside Baptist Sunday-school, and teacher of a young men's Bible class therein. He is a director of the Baptist Hospital, and a member of the Baptist Executive Council. His home is in the Del Prado Hotel.

Ernest M. Bowman, Disciple.—Ernest M. Bowman of the Bowman Dairy Company, occupies an unusual place of leadership in the Christian (Disciple) denomination in the City of Chicago. He was born on a farm near Centralia, Marion County, Illinois, October 8, 1862, and therefore received his education in the country public schools, with an additional term in the town high school. When 16 years of age he entered the railroad service and learned telegraphy and station work and remained in that line five years, holding positions as operator and agent at different towns in Missouri and Iowa. His father and two older brothers had established in the meantime the Bowman Dairy Company in St. Louis and in 1883 Mr. Bowman joined hands with them. His official title is Secretary of the Company.

ERNEST M. BOWMAN.

Mr. Bowman is an active member of the Memorial Church of Christ on Oakwood Boulevard. He is a director of the Christian Publishing Company of St. Louis, which publishes one of the leading church papers and Sunday-school supplies; he is a member of the Executive Board of the Chicago Christian Missionary Society, which is the City mission organization of that denomination. He is President of the Christian Business Men's Association, Vice-President of the Laymen's Missionary Movement and a member of the Laymen's Evangelistic Council of Chicago and interested in many other lines of Christian activity. His residence is at 208 East Erie Street.

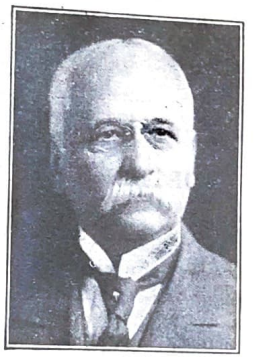
Charles Sumner Holt, Presbyterian.—Charles Sumner Holt, lawyer, was born in Chicago October 21, 1855. He was educated at Lake Forest Academy and at Williams College, graduating from the latter in 1874 and from the Harvard Law School in 1878. In the fall of that year he was admitted to the Illinois bar. In 1882, he became a partner in the firm of Williams & Thompson, which became in 1889, the firm of Williams, Holt & Wheeler, and in 1900, Holt, Wheeler & Sidley, which is today perhaps one of the best known corporation law firms in the country.



CHARLES S. HOLT.

From his boyhood Mr. Holt has been active in Christian work and it would be difficult to say which particular church organization has benefited the most from his connection therewith. He has given unreservedly his best to all. As an active member of the Young Men's Christian Association he has touched hundreds of young men in a very vital way through the gymnasium especially. For a long period he was active in the Lake Forest Church, being organist thereof for something like twenty years. During his residence in Chicago he has been an active member of and an elder in the Second Presbyterian Church, where he is teacher of a young men's Bible class. He is a director of the McCormick Theological Seminary, but is perhaps best known throughout the United States as president of the National Council of the Presbyterian Brotherhood of America, which position he has held for three years. His home is at 1836 Calumet avenue.

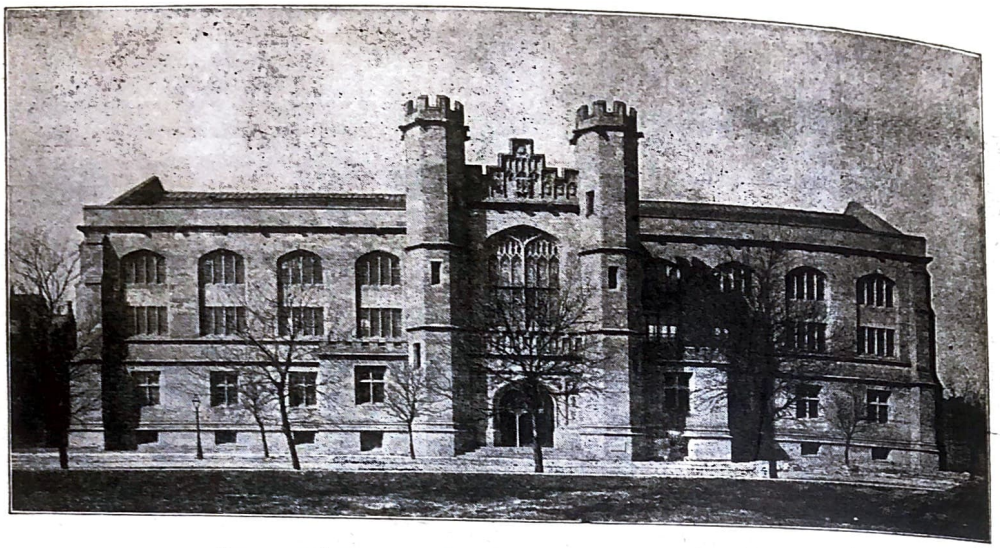
Edward Payson Bailey, Episcopalian.—Edward Payson Bailey is a Michigan man by birth, having been born at Almont, Lapeer County, Mich., December 28, 1841. His education was secured in the public schools of Almont, Mich., and Joliet, Ill., and later at Bryant & Stratton's Commercial College in Chicago. In 1860 he entered the service of Densmore & Rice as a clerk. In 1862 he went to Cooley, Farwell & Company, and then successively was a bookkeeper at Odell, Ill., clerk in the quartermaster's department, United States Army, cashier of bank at Knoxville, Tenn., and with A. T. Stewart & Company (now John Wanamaker's) in New York, 1875 to 1882. From the latter date he has been with the Chicago Malleable Iron Company and the National Malleable Castings Company, being President of the former at the time of its purchase by the latter. He is now manager of the Chicago plant which was established in 1873. He is director of several other corporations.



EDWARD P. BAILEY.

The past few years Mr. Bailey has been very prominent in the public eye of Chicago as President of the Young Men's Christian Association and his unselfish and willing co-operation has aided General Secretary Messer in a large measure to accomplish some of the large results which have been conspicuous of late. Mr. Bailey is interested in many religious and civic organizations among them being the Laymen's Missionary Movement of which he is a member of the Executive Committee. His home is at 2400 South Park Avenue and he is senior warden of Grace Episcopal Church.

NOTE—The first article appeared in the March issue of these papers and contained sketches of Henry P. Crowell, President of the Quaker Oats Company (Presbyterian); E. H. Pitkin, President of the Pitkin & Brooks Company (Congregationalist); Fred A. Wells of the contracting firm of Wells Brothers (Baptist); N. W. Harris, President of the Harris Trust and Savings Bank and of N. W. Harris & Company (Methodist); Cyrus H. McCormick, President of the International Harvester Company (Presbyterian) and James L. Houghteling, senior member of the firm of Peabody, Houghteling Company (Episcopalian). Extra copies of papers containing the first article may be had upon application to the business office of the United Religious Press, 708 E. 40th Street.



BARTLETT GYMNASIUM, WHERE THE CONVENTION WILL BE HELD.

THE NORTHERN BAPTIST CONVENTION

Shailer Mathews.

Two years ago the Baptist churches and Ministers' meeting of Chicago, in conjunction with the University of Chicago, asked the Northern Baptist Convention to meet in our city. Arrangements previously determined led the convention to go to Portland, and there an invitation from the Chicago Baptist Association in co-operation with Ministers' Meeting and the University of Chicago, to meet in Chicago was made and accepted.

SHAILER MATHEWS, Chairman.

A committee, composed of the moderator of the association, B. B. Grenell, Dr. A. K. De Blois, Dr. B. A. Greene and J. S. Dickerson was appointed by the Association to make necessary arrangements. This committee, after a number of meetings, issued an invitation to a number of Baptists, and on Wednesday, November 24, 1909, at an enthusiastic luncheon held at the Union League Club, a committee of one hundred was appointed.

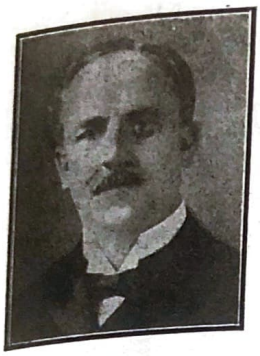
This committee of one hundred organized itself with the moderator of the Association as president; Dr. S. T. Ford, vice-president; A. G. Lester, treasurer, and B. B. Grenell, secretary. Later, Arthur E. Bestor was appointed executive secretary. The executive committee was composed of these officers, the other members of the Association committee, and the chairman of the committees on credentials, accommodations, finance, entertainment, publicity, religious service. From the very start it was determined that the work of preparation for this great convention should be a rallying call to the denomination. As a result several hundred members of our churches have been at work on committees and sub-committees, and will serve in the convention itself. There never was a time in the history of the Baptists of Chicago when there was more denominational spirit and enthusiasm.

The first serious problem which the committee had to face was that of finding a hall in which the convention could be held. There was no church large enough to hold the 2,500 or more delegates expected. On the other hand there is no convention hall in the city of the proper size for an assembly of this sort, the Coliseum being much too large, Orchestra Hall not adapted to a convention in which there would be debates on the floor, and the expense involved prohibiting the use of the Auditorium. Face to face with this difficulty, which might have prevented the convention coming to the city, the committee asked the University of Chicago for permission to use the gymnasium in which the convocations are sometimes held. The University not only granted this request but assumed the entire expense, amounting to several thousand dollars, of putting the gymnasium in proper shape for the convention. It has also granted the use of twenty or thirty rooms for meetings of committees and state delegates.

The Hyde Park Baptist Church granted the use of their building to the missionary societies for the very interesting exhibits in connection with the exhibits of the publication society. In connection with these exhibits lectures have been arranged on the various aspects of the missionary task.

The Disciples Church, directly across the street from the convention hall, tendered the convention their building and there the executive headquarters were organized.

With the desire to make the convention of really religious significance, the Committees on Religious Service have arranged for something more than the conventional devotional exercises, and each meeting of the convention is to be preceded by a religious service in Mandel Hall. The service of the afternoon and evening is to be in charge of Dr. James A. Francis, of the



SMITH T. FORD,
Vice-Chairman.

B. B. GRENELL,
Secretary.

A. G. LESTER,
Treasurer.

ARTHUR E. BESTOR,
Executive Secretary.

Clarendon St. Baptist Church, Boston, and the evening service is to be a gospel song service with a choir numbering several hundred.

The social headquarters have been arranged in Reynolds' Club building on the University campus. There will be found a large social room, rest rooms for men and women, and all necessary conveniences.

The work of finding accommodations for such a large number has been carefully systematized, but a thousand people can be cared for at each meal at the Men's and Women's Commons of the University. A restaurant has been temporarily established in a hall on Fifty-fifth street and this, with the existing restaurants, make it possible to provide meals for 2,500 people exclusive of those who are residing in the hotels.

The task of providing for this great convention has been exceedingly heavy for the various committees, but the members have been tireless. Following are their chairmen:

Credentials—W. S. Abernethy.
Accommodations—George S. Merrill.
Finance—L. A. Trowbridge.
Religious Meetings—Judson B. Thomas.
Entertainment—E. Orris Hart.
Reception—W. E. Gillespie.
Publicity—M. P. Boynton.
Ushers—Charles S. Marshall.

Under the direction of the Committee of Publicity and particularly under the charge of Rev. M. P. Boynton and Rev. D. T. Magill, there is being issued a series of bulletins giving full directions as to the accommodations and trains. During the sessions of the convention these bulletins will be issued daily giving the program of the day and other items of interest.

The convention itself promises to be the greatest meeting ever held by the northern Baptists. From all over the country we have reports from those that are coming as delegates. Although this is only the third meeting of the convention since its tentative organization in Washington in 1907, it has exercised a great influence as a unifying and inspiring force of denominational life. In 1907-8, the missionary societies were nearly $250,000 in debt. A budget plan was adopted by the convention under the direction of the Finance Committee. The first year the running expenses were paid and the debt entirely liquidated. During the past year the budget plan again proved successful and the societies closed the year without debt.

In this convention the Baptists are making a most interesting experiment. Without the actual merging of the various societies there has been developed an organization which is a real expression of denominational opinion on practical matters and has real influence in determining the policy of the societies which co-operate with it. At the present time these societies are the American Baptist Foreign Mission Society, American Baptist Home Mission Society, American Baptist Publication Society, the Woman's Baptist Home Missionary Society.

The first president of the convention was Governor C. E. Hughes. He was, however, unable to attend the meeting of the convention and Vice-President Harry Pratt Judson, president of the University of Chicago, was provided in his stead. In 1908, he was elected to the presidency of the convention and re-elected in 1909. Dr. W. C. Bitting, of the Second Baptist Church of St. Louis, has been the efficient corresponding secretary of the convention since its organization.

THE BAPTIST EXECUTIVE COUNCIL.

Financial Statement for Quarter Ending March 31, 1910.

Receipts.

Total cash receipts during quarter from churches and individuals	$2,316.96

Disbursements.

Salaries	$1,337.52
Rent of Mission	37.50
Rent of hall for council meetings	15.00
Office expense	110.19
Printing and stationery	24.26
Postage	31.80
Interest	379.35
Payment of loan	500.00
Refund to Waukegan church	30.41
Bohemian Publications	52.00
Bethesda Baptist Church	100.00
	$2,618.33

The budget of the Northern convention has been cared for by our churches. During the present quarter we hope that the churches that

have not taken up the budget of the Executive Council will do so. In this way we shall meet all our obligations during our fiscal year ending September 30, 1910.

In behalf of the Finance Committee.

Shailer Matnews, Chairman,
H. B. Lyford, Secretary.

Chicago, April 22, 1910.

RELIGIOUS WORK IN CHICAGO AND SUBURBS CARRIED ON BY THE SWEDES.

There are from 150,000 to 180,000 Swedes in Chicago and suburbs. Their religious, philanthropic and educational activities are represented by the following facts:

1. The Lutherans (Augustana Synod), have 42 churches and pastors, 18,169 members, a city mission of their own, with headquarters at 79 Dearborn St., Augustana Hospital in Lake View, an Old People's Home in Joliet, Augustana College and Theological Seminary in Rock Island, with 500 students and 40 teachers. In the Seminary there are 50 students and 4 professors. President Andreen is planning to make this great institution a Swedish-American University. In June the Lutherans will celebrate their 50th anniversary as a Synod and School.

2. The Mission Friends or Swedish Congregationalists have 26 churches and pastors, with a membership of 6,000. They have two theological seminaries, one located at North Park and connected with a college, the other a department of the Chicago Theological Seminary. There are 50 students with 4 professors in the latter and 200 students and 7 professors in all the departments of the former. These people have an Old People's Home at Bowmanville near North Park.

3. The Free have 8 churches, 90 members, a theological school on Oak street in which there are 12 students and 2 professors.

4. The Methodists have 25 churches, about 3,000 members, a theological seminary in Evanston, connected with Northwestern University. There are 30 students and 2 professors. They have an Old People's Home and Hospital, "Bethania," located in Ravenswood.

5. Episcopalians have 2 churches, and about 500 members.

6. The Baptists have 17 churches with over 3,000 members, a theological seminary in Morgan Park, connected with the University of Chicago, 35 students and 3 professors. They have a fine Old People's Home, "Fridhem," in Morgan Park.

The Swedes are literary people. In Chicago they publish "Missions-Vanner," "Chicago-Bladet," "Sandebudet," and "Nya-Vecko-Posten," weekly papers, representing the Mission Friends, the Free, the Methodists and the Baptists. These are their religious papers. Of course they have besides many general Swedish newspapers in their own language.

Summary: There are about 120 Evangelical churches among the Swedes of Chicago with a membership of over 30,000. They have 5 theological seminaries with 127 students and 11 professors, three old people's homes, one hospital, four weekly religious papers. Most of the churches are self-supporting, owning their own property and carrying on work by up-to-date methods. Five of these denominations have their own book store where they sell their own literature.

The undersigned is under obligation to Prof. C. Lagergren, dean of our Swedish Seminary at Morgan Park for the above facts. Subtract 30,000 from 150,000, or 200,000, and the reader will appreciate what a field there is for Baptist work among the Swedes of Chicago.

Frank L. Anderson, Supt.

AN INVITATION TO A FEAST.

Every woman who can possibly do so should arrange to attend the Sixth session of the Summer School of Missions, which is to be held at Winona Lake, Ind., commencing at 5 p. m., Thursday, June 23, 1910, and continuing daily until Thursday afternoon, June 30, 1910. This feast of good things along missionary lines is to be given under the auspices of the Interdenominational committee representing the Women's Missionary Societies of the Central West and the following menu which should tempt the appetite of even those long used to such repasts:

1. Six lecture studies on the new Foreign Mission Study Book, "Western Women in Eastern Lands," by its author, Mrs. Helen Barrett Montgomery, the acknowledged leader among the lecturers on foreign mission text books.

2. Six lecture studies on the 1910 text book for home missions, "Progress Among the Antilles," written by Dr. H. B. Grose. These lectures will be given by Mrs. D. B. Wells, who so acceptably lectured at this school last year, and who is admirably qualified to lead in this line of study.

3. Six Bible studies by Mrs. Albert L. Berry, of Chicago, who is making this line of study a specialty, and brings new treasures from the old mine.

4. Four evening lectures by speakers of national reputation.

5. Addresses by missionaries, who will tell of actual work and experiences.

6. A missionary rally on Sunday afternoon.

7. Special conference—A Story Telling Hour—Denominational rallies.

8. Several social teas and other social features.

For all this the cost will be very small, as the railroads have provided for a $3.60 round trip fare from Chicago, good for fifteen days; a ticket admitting one to all the sessions can be procured for $1.50; and board and room for the week can be secured for from $4 to $15.

No woman who believes in missions can afford to miss this rare opportunity to eat and be filled with the best that is to be had.

Anyone desiring fuller or further information can obtain the same by writing to the headquarters of any of the Women's Mission Boards, or to Mrs. D. B. Wells, 3617 Lake avenue, Chicago, Ill.

Don't forget the place and date.

CHICAGO BAPTIST NEWS.

First.—The full amount of missionary apportionment, $1,872, has been paid. The women paid $700. In addition $5,000 has been raised for extensive repairs on the church building.

Normal Park.—Pastor A. F. Anderson gave the hand of fellowship to seven new members at the April communion. More than a dozen men registered for the Chicago Convention of the Laymen's Missionary Movement. The church is fortunate in securing Mr. John W. Burdette, Esq., as superintendent of our Sunday School. Miss Myrta Leslie is superintendent of the reorganized Junior B. Y. P. U. and Miss Sylvia Bucklin is president of the new Farther Lights Society.

North Shore.—It is reported that within a radius of two blocks of the church about 450 high grade apartments have been built, or are in process of construction. Pastor Ingram has already welcomed over 100 new members to church fellowship.

Oak Park.—At the annual roll-call meeting and dinner about 250 were present. Mr. H. B. Lyford, Rev. J. Y. Aitchison and Pastor Denman made addresses.

Ravenswood.—Pastor Stiles welcomed nineteen new members at the April communion, twelve of whom came by baptism. Apportionment for budget was fully met.

Lexington Avenue.—The church raised over $500 in cash on Easter Sunday for world-wide missions. Twelve recently baptized received the hand of fellowship at the April communion.

Chicago Heights.—Four new members were recently received, making 50 in all welcomed by Pastor Mahoney. Over 200 feet of cement sidewalk has been laid and electric lights have been installed in the building.

Grace.—Twenty new members have been recently received, half of them by baptism.

Maplewood.—Pastor Tolman baptized six on Easter Sunday and others will follow. The Budget was raised. Revival services were conducted there by Supt. Anderson and Rev. J. C. Dent.

Pilgrim Temple.—Pastor Dent, during the past eight months has baptized over 20 converts. Over 1,000 were present at the Easter services. The meeting house has been renovated throughout.

Hyde Park.—Dr. Soares continues as acting pastor at Hyde Park. At the April communion he welcomed thirteen new members. Rev. Frank O. Erb has been chosen assistant pastor. The church raised for the budget $200 more than its apportionment. At the annual meeting on April 13 over 400 persons sat down to supper and afterwards listened to most encouraging reports from every department. The mortgage indebtedness has been reduced $1,900 and all current bills are paid. Over $20,000 has been expended for all purposes. Total benevolences, $6,999. There have been 75 additions to the membership which now numbers 748.

Immanuel.—At the reception tendered Pastor Myers to wish him Godspeed on his African mission, Mr. John Nuveen presided. Addresses were made by Prof. Shailer Mathews, Dr. de Blois, Dr. Earl, Rev. F. L. Anderson, J. F. Hall, and Rev. Jas. Goodman. A council composed of delegates from fifteen churches of the Chicago Association met in Immanuel Church, Mar. 23, 1910, to consider the advisability of ordaining Brethren F. J. Betts and J. R. Kirby. After hearing carefully prepared statements of each candidate the council declared its satisfaction with the examination, and by unanimous vote advised the church to proceed to the ordination of the brethren. This the church did in the evening. Sermon: Dr. Johnston Myers; charge to the candidates, Rev. F. M. Williams; welcome to the ministry, Rev. Wm. Reynolds; ordaining prayer, Rev. Jas. Goodman. The brethren greatly commended themselves to the council by their fine spirit and evident whole-hearted devotion to their chosen work.

Maywood.—The Sunday School has an enrollment of 230. The church has added $200 to the pastor's salary. Baptisms occur frequently. Congregations are large.

La Salle Ave.—The church raised its apportionment for the budget of the Northern Baptist Convention. Deacon Winchester and wife have gone to the Philippines. He goes as a government teacher and will also open a plantation work there to support mission and humanitarian effort. Pastor Montague began the second year of his pastorate here on April 3. Forty-five new members have been received during the year and all liabilities have been provided for. Mrs. Montague has returned from several weeks in the hospital.

Belden Ave.—At the Easter Sunday service, the special announced offering was received. At the close of the sermon, a table was placed in front of the pulpit and the people passed around laying down a total of $615. The missionary budget, the largest in the history of the church, was paid in full. Pastor Earl spent from April 18 to 28 in special meetings with the church and academy at Owatonna, Minn.

Morgan Park.—Fifteen men registered for the Chicago Convention of the Laymen's Missionary Movement. Baptism was celebrated by Pastor Chalmers on April 24. A spirit of prayer prevails that betokens better things. Dr. A. R. E. Wyant gave his illustrated lecture on "The Passion Play of Oberammergau," here on April 22 under the auspices of the young women's class of the Sunday School and notwithstanding the inclemency of the weather, was greeted by a large audience. An admission charge of twenty-five cents was made, the proceeds to be used for library purposes.

Second.—Dr. D. D. MacLaurin's resignation as pastor on April 10, came as a great surprise to Chicago Baptists who expected him to have a long pastorate here. During the past two and one-half years he has welcomed 329 persons to membership. In his letter to the church Doctor

MacLaurin announces that after thirty-six years of preaching he seeks a rest for a time. He speaks of the church's problems. "All West Side churches from Morgan St. to Western Ave. have the same problems. Perhaps ours is emphasized by the possession of the old building of the former Second Church. That problem should receive immediate and decisive solution. It has been a wearing one. . . . I may sojourn, for a while at least, in a, to me, comparatively new world. I shall never cease to preach, so long as any one cares to hear me; I may have opportunities to do the work of an evangelist on occasions." He does not give his plans, but may give up the regular patsorate for a time after May 15 when he closes his work here. On Tuesday evening, May 3, Aunt Lizzie's Portrait will be unveiled at the old Second Church building. Her former pastors, Drs. T. W. Goodspeed, Galusha Anderson and Wm. T. Lawrence will deliver addresses.

Washington Park.—The church has met its apportionment of $138 for the budget. The church has voted to go ahead with the building of a new edifice at 56th St. and Michigan Ave., the chapel not to exceed $12,000 in cost. The Baptist Executive Council and Home Mission Society has promised $3,500.

Trinity.—Supt. Anderson has been filling the pulpit during April. Baptism was celebrated on March 27.

Rogers Park.—Rev. B. F. Martin has taken up his new pastorate here with accustomed vigor. Former Pastor R. W. Hobbs has resigned his position as financial secretary of the Chicago Baptist Hospital and expects to re-enter the pastorate.

Lexington Ave.—Attendance at prayer meeting averages over 100 usually and a spirit of good fellowship prevails. Dr. G. E. Burlingame preached on the morning of April 3.

Englewood.—Attendance at Home and Mission Sunday-schools on Easter Sunday was 1,235.

Covenant.—The choir gave a concert on April 28, assisted by the concert band of the Englewood Baptist Church, proceeds for the benefit of the choir. Dr. Allen has suffered an attack of "la grippe."

South Chicago.—Pastor Hay baptized seven on the evening of April 3.

Windsor Park.—Union Evangelistic services have been held during April. Pastor Kemper gave the hand of fellowship to five at the April communion.

WOMAN'S BAPTIST MISSION UNION RECEPTION.

On Saturday afternoon, May 7, from 3 to 5 o'clock, the Woman's Baptist Mission Union will give a reception at "the Mother Church," the First Church, Thirty-first street and South Park avenue, in honor of the missionaries and other guests of the Wo[illegible] Home and Foreign Societies. Mrs. M. L. Story and Mrs. W. R. Bascom, in co-operation with the First Church ladies, are planning a delightful affair, and it is hoped that large numbers from the home churches will help make it a memorable occasion.

Mrs. A. R. E. Wyant, Cor. Sec.

YOUNG PEOPLE'S ASSOCIATION.

On May 19 will be held a meeting for the purpose of nominating city officers for the coming year. All local societies are asked to send their president and one delegate to this meeting. A new constitution provides that these delegates nominate the new officers. The meeting will be held at the Glenn Inn, 168 Wabash Ave.; supper at 6:30 p. m.; business meeting at 7:30 p. m.

On June 18 occurs the annual boat-ride to Michigan City. The City Association offers a prize of a round-trip ticket to the Saratoga Convention to the society selling the largest number of boat-ride tickets, and a second prize of a round-trip ticket to the Bloomington Assembly to the society selling the second largest number of tickets. All sales will be computed upon a "percentage of membership basis, on reports made to the Districts in 1909."

On June 23, the annual city election will be held. All B. Y. P. U. members are invited to come to this meeting and vote for their choice for city officers and to hear reports of the work during the past year.

On July 6 a special train will leave Chicago about 9 a. m., via the Michigan Central Railroad, for the great International Convention at Saratoga. Local societies should have representatives at this Convention. North District will send Rev. B. F. Martin as representative of that District. Calvary Society will send their pastor, Rev. D. T. Magill. Rates of "one and one-third fare plus $2.00" will apply to this meeting, making the trip within the reach of all. All western delegates have been invited to concentrate at Chicago and go east with the "Illinois B. Y. P. U." on this special train.

A "Fellowship Supper" was held Mar. 31. Rev. B. F. Martin spoke on the resolution presented to the Baptist Christian Endeavorers at the St. Paul C. E. Convention last year. He thought that the adding of "Christian Endeavor" to our present name would not bring about the desired result of drawing all Baptist young people together. After the supper, Miss Balcomb, secretary of the Y. P. C. T. U., presented that work in a few well chosen words. Miss Allison, of the Second Church, and Mrs. Edwin Cross, chairman of the Music Committee, favored us with solos. President Ruthven told of "Coming Events" and asked for stronger support of the state work. He announced that a State Assembly would be held at Bloomington about Aug. 1.

West Division B. Y. P. U.

Since the midwinter's conference in February, at which Dr. D. D. MacLaurin, of the Second Church, was the speaker, the West Division of the Baptist Young People's Union has had as a main thought in its monthly gatherings, current

problems in connection with the young people's work in the church.

In February, at the Tabernacle Church, "Personal Work" was the topic for discussion and many valuable ideas were presented in that connection. At the March meeting in Grace Church, the topic of "Devotional Work" elicited a large number of remarks from the members and from three of the pastors who were present. One exceptionally good idea was this: In a certain church the social was used as a means of securing new members, first of the church and second of the Union. The pastor and deacons were on hand to receive any whom the workers should bring to them and there was seldom any opportunity for them to mix in the social proper.

The April meeting on the 26th at Trinity Church was even more productive. The topic for discussion was "How to get all the young people of the church interested and working in the B. Y. P. U." In connection with this Dr. Manning of Garfield Park spoke on the subtopic, "Do Organized Bible Classes Conflict with the B. Y. P. U., if so, how can we overcome it?" His conclusions were that in all organizations worked together with the central thought of advancement of the church work there would be no such opposition. Among those who spoke on this part of the topic were, Mr. John Ruthven, President of the City Union. He said that the way the problem was handled in one of the churches was to have all organizations report their work and draw largely for their ideas on a central representative body called the Young People's Executive Council. Another side of the main question, namely, "What is the best time for holding meetings," was handled very well by Mr. Reynolds of Berwyn. During the evening, President Ruthven spoke on the City Constitution, urging representation at the nominating convention to be held in May. He also presented the International Convention to be held at Saratoga, N. Y., in July and the State Convention at Bloomington, Ill., following it.

The Boat Ride on June 18, with the attendant awards offered by the City Union for sale of tickets was received with much enthusiasm.

V. P.

WHAT DRINK DOES FOR WORKMEN.

Until recently the men of Sitermark, Austria, believed that beer was a necessity, that they could not work without it. A rise in the price of beer led to a boycott, which taught these men that they were stronger, healthier, could work better and take better care of their families without beer.

Dr. Parks, an English surgeon, once hired a company of soldiers to dig ditches, paying them according to the amount done. He divided the company into two squads, to one of which he gave beer to drink, to the other water. The water drinkers did the most work and drew the most money. After a few days the beer drinkers asked permission to join the water drinkers, that they might earn more.

The surgeon, instead, changed the drink of the two squads. To the beer drinkers he gave water; to the water drinkers, beer. The amount of wages earned changed accordingly. The former water drinkers earned less after they became beer drinkers.

Four expert German typesetters worked for several days without alcoholic drinks, and for a like period with about three-quarters of a tumblerful (6.6 ounces) of Greek wine. Beside the loss due to fatigue, they averaged 8.7 per cent less work on the drinking days.

A very exact test of the effect of alcoholic drink on the muscles of the hand, made by a German scientist (Schnyder) showed that the muscle became exhausted sooner when alcohol was taken and the amount of work done was 8 per cent less than when none was taken.

Beer or other alcoholic drink reduces strength and endurance, robs the workman of his skill, and lowers his money-earning power.—The Amethyst.

GROWING MORE BEAUTIFUL.

The safety of Christian life depends on the avoidance of the first steps away from God. To make this course really effective, we must take it in a positive way. Instead of being satisfied with not growing less beautiful in Christian life, we should seek to make ever a progress toward higher, better things. We can always live better than we have yet done. We can make tomorrow better than today. Not one of us has reached the possibilities of our lives in attainment and achievement.—The Westminster

DELEGATES

to the

BAPTIST ANNIVERSARIES

are very cordially invited to visit our Rooms, where a large stock of practical Religious Books from all Publishing Houses may be leisurely examined. : : : :

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80 WABASH AVENUE

Third Floor Elevator Service

DR. J. WILBUR CHAPMAN.

CHARLES M. ALEXANDER.

CHAPMAN-ALEXANDER SIMULTANEOUS CAMPAIGN TO OPEN OCTOBER 12.

BY GEORGE C. LAZEAR.

Executive Secretary of the Laymen's Evangelistic Council.

Written exclusively for the church papers published by the United Religious Press of Chicago.

"The plans you now contemplate seem to me the best ever attempted in Chicago."

"I believe thoroughly in this plan, and shall from this hour pray earnestly for its success. God bless the Council."

"I think the best means possible to follow up and establish the splendid work done in the past few years."

"Am glad the Campaign is planned, and may be counted on to do all I can to secure success."

"The good results of the Gipsy Smith meetings are so manifest that I am confident the harvest of souls from a more wide-reaching campaign will be large."

"You may count upon me, heart and soul, in the campaign. It will effect great things in Chicago."

"I think the Simultaneous Campaign is the way to reach the city."

"Count on me for the utmost of effort in prayer and service."

"I shall be most willing to support the Campaign in every way that I am able to. I shall urge my people to pray for it, that God's blessing may be poured over the city as never before."

"Ours is but a small church, but we are anxious to be counted with those who are on the Lord's side."

With these and similar words expressing hearty approval, have three hundred pastors in and around Chicago indicated their desire and purpose to co-operate in the coming evangelistic campaign under the direction of the Laymen's Evangelistic Council, beginning October 12 next and continuing for six weeks.

Dr. Chapman and Mr. Alexander, now in Wales conducting an evangelistic campaign, will come to Chicago to assist the pastors in the fifty or more groups to be formed. From among the one hundred and forty successful pastors and evangelists who have been suggested by our Chicago ministers it is hoped to secure men from different parts of the United States who will also assist the pastors in the groups.

MUSIC IN THE CHURCH SERVICE.

PROF. DUDLEY L. SMITH,

Organist and Choirmaster, Buena Memorial Church.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Music's primary function in the church is to enrich the service and to intensify its emotional appeal. It is difficult to imagine a religious service entirely devoid of music. If, however, we regard the musical portion and the spoken portion of the service as two separate entities we may perceive more clearly the effect of music in the two respects named—added richness and intensified emotional appeal. The place of music in a religious service may be seen in its simplest though perhaps most effective form in the great evangelistic meetings of the day. The evangelist depends, and rightly, upon music to drive home the emotional appeal of the spoken word. Just how large a part of the good accomplished at these meetings is due to the uplifting, appealing power of music can never be known, but it is at least certain that music so employed is a great aid to the speaker in the accomplishment of his consecrated work.

DUDLEY L. SMITH.

The attitude of the church musician toward the church service should be at one with the attitude of the minister. His attitude first of all should be reverent as regards both the musical and spoken portions of the service. In the second place, it must be responsible. The church musician must feel that he is personally accountable for an important part of the church service, and must endeavor to fulfill his responsibility. These two essentials in the attitude of church musicians have much to do with the spirit of the service as a whole. It is possible that the amateur singer inclines to a greater reverence, while the professional singer feels a greater responsibility, though it is unwise to attempt a hard and fast distinction along these lines. Be that as it may, the combination of the two qualities remains the great desideration.

As regards the choir of music for the church service, a wise eclecticism seems the best course to pursue. A brilliant anthem for festival occasions, simple anthems with easily rememberable melodies, anthems by the great composers, with a higher intellectual content, and perhaps combining the points of distinction in the two preceding classes, anthems with and without obligato solo—all are essential and their skillful variation lends added interest to the service. The less pretentious portions of the service—introits, responses, chants—should also be varied, so far as time for rehearsal will permit. The same eclecticism should apply in the choice of organ music. In the handling of the instrument as well, the aim should be to secure the greatest possible variety of effects. In the case of a small organ this calls for considerable ingenuity. One thing should be especially avoided, however, a too great predilection for the soft stops and the tremulant. The habitually "noisy" organist is, of course, to be condemned, and a skillful handling of solo stops highly to be commended. But there exists, nevertheless, a very real danger of too great sentimentality and too little virility in the handling of the intrument.

In conclusion, anything which may serve to bridge the gulf usually existing between congregation and choir is highly to be endorsed. If the word of appreciation for a beautiful anthem or solo were less often repressed by members of the congregation; if the enthusiasm for beautiful music were more frequently given expression by members of the choir to their friends in the congregation, the increased sympathy and understanding would soon be evident in the upbuilding of the most beautiful of church services.

MAY FESTIVAL CONCERT.

W. C. PEARCE,

Supt. International Sunday-school Association

One of the greatest events in the Sunday-school life of Chicago is the Annual May Festival Concert, given under the auspices of the Cook County Sunday-school Association. This concert is to be given this year in the Auditorium Friday evening, May 27th. It consists of a chorus of one thousand girls, chosen from approximately two hundred of the Chicago Sunday-schools. Prof. H. W. Fairbanks is the director. The committee planning the concert is composed of leading Chicago business men, of whom Mr. John Benham is chairman; Dr. S. A. Wilson, Vice-chairman and Mr. W. A. Goodman, Secretary and Treasurer.

The concert is held each year as near to Memorial day as possible. The program consists of religious and patriotic music. The living flag, which is one of the annual features, and the flag waving chorus, create a patriotic impression and enthusiasm, the value of which is difficult to estimate.

"Loyal and True," which was written especially for this concert, has been repeated from year to year and is one of the choicest patriotic hymns ever written. In addition to the chorus features this year, the Imperial Quartet, Miss Helen Abbott and a harpist from Canada, have been engaged.

In addition to the value of this chorus as a patriotic demonstration, it also does much to improve Sunday-school music and to unite the Sunday-schools of our entire city in a great annual festival.

The funds derived from the sale of tickets are devoted to the benefit of the Cook County Sunday-school Association and are used by this association for the improvement and extension of Sunday-school work throughout Chicago, Illinois and the entire international field. It therefore deserves the cordial support of all who are interested in Sunday-school and church work.

"WHERE ARE YOU GOING THIS SUMMER?"

How often one is asked the question, "Where are you going this summer?" and how often it is a hard question to answer. To one who has been to Winona Lake, Indiana, the answer is almost immediate, for one who has been there once is always ready to go again. A chance visit to this ideal summer resort always leads to the desire to go again. Even the visitor of a few days does not know the wonderful opportunities of the place until he has spent a season there. Besides the natural beauties of this favorite resort of the Middle West, its religious and intellectual advantages place it in a class almost by itself. Its 900 acres fairly teem with things worth while. Its cottages are attractive places of residence, its boarding houses and hotels of the best. The class of people who frequent it are only of the best. There is nothing cheap or mediocre about the place. Only people of refinement and culture are drawn there. The charm of the place is enhanced by the fine spirit of courtesy and faith in others which one sees manifested as strangers greet each other in the sure confidence that one meets no one there who is not only one's equal, but someone worth knowing. The beautiful lake; the peaceful hills and woodlands; the picturesque canals and waterways; the birds and squirrels, all lend a charm that fits into one's sense of peace and happiness that steals away all sense of strife and weariness ere one is aware.

The strong Chautauqua program and the great Bible conference are man's part in making Winona Lake the ideal resort for Christian people who feel the need to get away from home during the heated term. The Chautauqua program this summer is especially fine, being filled with good wholesome entertainments of so refining a nature that one leaves the auditorium uplifted by their influence.

The Bible conference held the last ten days in August is one of the best to be found in the United States. Among the speakers who will be heard there this summer will be Rev. G. Campbell Morgan, D. D., one of London's greatest preachers; Rev. George R. Stuart, D. D., Rev. Frank N. Palmer, D. D., Rev. William A. Sunday, Rev. S. C. Dickey, D. D.; Rev. W. E. Biederwolf, D. D., and many others equally prominent.

The phrase is often used, "Getting the most out of life." But it is really a heathen phrase. The true idea of gospel living is to put into life the greatest things it can hold, instead of trying to drain things out of it for one's self. What did Christ "get out of life?" What did not He put into it?—Forward.

"If you wish your neighbors to see what God is like, let them see what he can make you like. Nothing is so infectious as example," says Charles Kingsley. A thought like this is enough to make each Christian live his daily life in reverence and humility, careful to give offense in nothing.—Forward.

Spend Your Summer Vacation

AT

WINONA LAKE,

INDIANA

This Beautiful Resort of rest, refinement and recreation is just 110 miles east of Chicago on the Pennsylvania railroad. Fifteen day tickets, $3.60 for the round trip. First-class accommodations may be had for $6.00 per week and upwards.

The great Chautauqua program begins July 3rd and continues for six weeks. The world renowned Bible Conference, has, this year, the strongest program in its history. The benefits gained by even a short stay at "Beautiful Winona" cannot be over estimated.

For particulars concerning Winona Lake, address "Information Clerk," Winona Lake, Indiana.

MURINE EYE REMEDY

For Your Eyes

A Favorite Toilet Luxury

A Soothing and Reliable Relief

Aids in Preserving and Restoring Eyes to Normal Strength and Healthful Brilliancy.

Why not Try Murine Eye Remedy For Red, Weak, Weary, Watery Eyes, Granulated Eyelids, Pink Eye and Eye Strain? Murine doesn't Smart, Soothes Eye Pain. Is Compounded by Experienced Physicians; Contains no Prohibited or Injurious Drugs.

Try Murine for Your Eyes. You will like Murine. Try it in Baby's Eyes for Scaly Eyelids. Good for All Eyes that Need Care.

Druggists Sell Murine Eye Remedy at 50c.
Murine Eye Salve---Trial Size---Aseptic Tubes, 25c.

THE CHRISTIAN INDUSTRIAL LEAGUE'S BUSY SEASON.

May is the busiest month for the Chicago Christian Industrial League and while the organization is young, it has already demonstrated that there was a tremendous need for such an agency and that the Christian people of Chicago are ready to respond to and co-operate with such an effort. Under the magnificent leadership of the former Commissioner of the Salvation Army, Rev. George A. Kilbey, the General Manager of the organization, the warehouse located on 12th street, between Wabash avenue and State street, presents a very interesting appearance to those who visit it these days. From basement to roof signs of activity are in evidence at every hand. It is really remarkable to see what can be done with the waste material of the city collected from the Christian homes. Clothes, furniture, and all sorts of things of no use to such families have been put into shape so as to command a ready sale to the poor and needy who cannot afford to buy furniture and clothes first hand, and the fine thing about it is that both the collection of this waste material and the putting it in order, as well as the running of the establishment, gives employment to those who are in great need, not only of work, but of encouragement and Christian surroundings. Altogether Chicago is to be congratulated upon having come into possession of such an agency this past year, and with the opening of the branch stores, as well as branch collecting stations throughout greater Chicago, the possibilities of this league are almost inconceivable. From time to time additional teams and wagons will be placed in service, enlarging the collecting possibilities; additional beds and dining room facilities added, making possible caring for a larger number of men without money and consequently without a place to eat or to sleep.—Ed.

CHICAGO CHRISTIAN INDUSTRIAL LEAGUE

MOTTO:
"A UNITED CHURCH
TO MEET
A CITY'S NEED"

This is an effort on behalf of the great Church to help those in the greatest need.

Assistance on behalf of the poor and needy of Chicago is earnestly solicited.

Articles of clothing, furniture, books, papers of all kinds, and all household and business wastes will be collected and utilized to find work for the workless and comforts in the homes of poverty.

This is house-cleaning season and the time to write or phone to.

GEORGE KILBEY,
General Manager

Wagons plainly marked will call in response to such messages.

10, 12 and 14 EAST 12th STREET
Phone, Harrison 2170.

THERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

First Trust and Savings Bank

McCORMICK SEMINARY COMMENCEMENT.

By Rev. James G. K. McClure, D. D.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Note: Dr. James G. K. McClure, the distinguished President of McCormick Theological Seminary, is so well known throughout Chicago that a sketch of his life seems uncalled for. But there may be those among the younger people not so familiar with his 25 years' successful ministry at Lake Forest Presbyterian Church, the fact that he was President of Lake Forest University for some years; that he is an author of many helpful books and a prince among men. In the year of 1906 he accepted the Presidency of McCormick Theological Seminary and under his leadership the Seminary development has been very marked until the year just closing, which has enrolled the largest number of students in that Institution for many years past. It is a pleasure to be able to present his photograph in this issue.—Ed.

Dr. J. G. K. McClure.

The concluding exercises of the year 1909-1910 at McCormick Seminary occurred during the last week of April. The year has been marked by an unusually large attendance of students, one hundred and forty-one names being registered. All the members of the faculty have been on the ground during the entire year, and all have had sustained health. The spirit of the Seminary has been earnest and happy. The students have engaged in much evangelistic work in the different missions and churches of the city, and have come into hand to hand touch with all the problems of human need. It is quite evident that the purpose of the Seminary to combine the practical and the theoretical is commanding the attention of all portions of the church.

On Monday morning, April 25, the Presbyterial examinations for licensure took place in the Seminary Chapel. On the evening of that date there was a Communion Service, the one yearly Communion Service of the Seminary, held in the Chapel, which was attended by the students and the faculty families.

On the 26th and 27th. oral examinations of all the students were conducted in the presence of representatives of the Board of Directors and of Committees representing the Synods of Illinois, Wisconsin and Indiana.

The annual meeting of the Board of Directors convened at two o'clock on the 27th.

From four until seven of the 27th, President and Mrs. McClure welcomed to a reception in their home the Alumni, Directors, Trustees, students and friends.

On the 28th, the Alumni was addressed in the Chapel on "The Modern Equipment of the Ministry," by the Rev. Selby F. Vance of Lane Theological Seminary and by Dr. John S. Nollen, President of Lake Forest College. These addresses were followed by a discussion of "Modern Methods of Church Work." Dr. John Timothy Stone treated the subject of the City Church and Rev. Matthew B. McNutt from the standpoint of the Country Church.

The Alumni Banquet was served in the Church of the Covenant at half past five.

At eight o'clock the graduating exercises of the class of 1910 took place in the Church of the Covenant. The address was made by the Honorable J. A. Macdonald, LL. D., editor of the Toronto Globe, his subject being, "The Place of the Pulpit in the Reign of the People."

The presentation of diplomas, the conferring of the degree of Bachelor of Divinity, the announcement of Fellowships, and the awarding of prizes concluded the week.

KEEPING UP TO THE MARK.

There are men who are good, with right principles, honest, true, upright, benevolent, earnest, strenuous in good work, but who have little faults of temper, of disposition, of manner; little marring habits—untidiness, carelessness in speech, neglect in keeping promises; things in their business or social life which affect the purity or honor of their name; disagreeableness or unsavoriness in their relations with others—dead flies which cause the oil of their influence to send forth an evil odor.—The Westminster.

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True because of the sterling quality shown in every article we sell—as well as the moderate prices we ask.

Our courteous service will please you too. You take no chances—because every sale is made under a guarantee of entire satisfaction. Why not call at one of our conveniently located stores for your new Summer hosiery—underwear or shirts.

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CHICAGO TEMPERANCE SECTION

GRACE E. LEVIN, Editor.

Young People's Christian Temperance Union Headquarters, 1104 The Temple, Chicago.

MARY F. BALCOMB, General Secretary.

"OUT OF DOORS."

"Out of doors," "Out of doors," is the cry—after the long winter months have passed—and so the Young People of Chicago have planned to spend an afternoon and evening "out of doors" together. The splendidly equipped boat, United States, has been chartered, orchestra has been engaged to play the old familiar airs as the boat plows along, the young men and maidens eat their appetizing lunches, renew old acquaintances and make new ones.

You who are anxious to join them in their trip to Racine, Saturday afternoon, June 11—be sure to secure tickets for your party early—the boat leaves Clark Street Dock at 2 p. m., returning to Chicago at 10:30. This is the annual boat ride of the Y. P. C. T. U. Tickets secured from Temperance representative. If you haven't any, go to headquarters, 301 Security Bldg., southeast corner Madison and Fifth Avenue. Main 992.

In attending this annual boat ride you will not only be enjoying one of the most delightful of short lake trips, but will also be contributing to the Mass Meeting for Civic Righteousness to be held in the fall under the auspices of Chicago's Young People, as all proceeds are to be used for that purpose.

A ward chairman for each ward, a precinct club in every precinct, a temperance representative from every Young People's Organization in each church, such is the machinery absolutely essential if the Young People would work effectively against the liquor traffic in the great cities of our country. We may ruffle the surface of society, we may carry forward campaigns of education that are beneficial, but we can not give the liquor traffic a body blow until we are able to arouse every church and every Christian, until we are able to reach every resident in every part of the city, reach them with up-to-date literature, with personal acquaintance and influence, reach them constantly, week after week, winter and summer until they are finally won. This kind of work, in the spirit and strength of Christ, will soon put an end to the liquor traffic.

That this may be accomplished will you not at your earliest convenience arrange for the work to be presented in your Young People's Societies and Bible Classes? Those who will gladly serve and give, they can carry forward this great work.

Call up Main 992 or come to our new headquarters, 301 Secu. ity Bldg., southeast corner Madison and Fifth Ave. Bright, wide-awake young men and women speakers will be sent at any time without charge. Let's get in line, the Campaign of 1911 has already begun.

ANTI-CIGARTTTE LEAGUE.

LUCY PAGE GASTON.

With the recovery to health of the superintendent after a long, serious and all but fatal illness there is renewed activity in the work of the Anti-Cigarette League especially in the work of the One Million Club department.

Miss Gaston has been invited to speak on the cigarette question in the temperance conference of the World's Sunday School Convention next month at Washington, D. C.

Before starting in on the vigorous law enforcement campaign needed, in which Chief Stewart promises his hearty co-operation, the Ante-Cigarette League is arranging for Mass Meetings at strategic points in Chicago and suburbs as a means of popular education on the cigarette question. Local committees are being organized and a special effort made to reach the tempted boys.

The near approach of Anti-Cigarette Day in the Sunday Schools adds interest to the local campaign. Information will gladly be given or sent to any one willing to join forces with the League—every church ought to furnish its quota of members toward the 100,000 members of the One Million Club which it is believed that Chicago and suburbs will furnish.

Interesting Anti-Cigarette campaigns are under way at Elgin, Aurora, Berwyn, Danville and other points over the state.

For information address the

Anti-Cigarette League,
1119 Woman's Temple, Chicago.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

MRS. EMILY M. HILL, PRESIDENT.

Flower Mission.

Frances E. Willard said, "The Flower Mission means the Golden Rule in beautiful action, shedding on the pathway of life the gentle fragrance of loving kindness."

Mrs. Harriet Powles, Cook County W. C. T. U. superintendent of Flower Mission Department, of work says, "Perhaps it is not generally known how much real cheer and comfort is brought to sick and afflicted ones by the Flower Mission. A large, new consumptive hospital housing 340 white plague sufferers are the county's charges. We have taken fruit, flowers, and jelly every two weeks to them and find them very grateful. We were giving oranges one day. A man said God must have sent you, I have been praying for oranges. We gladdened the little folks last Saturday by giving them wild flowers. They were greatly interested when told that little children at Lake Bluff had picked them for the children at the County Hospital.

We have given out many barrels of warm clothing through the winter. Flowers are God's smiles. We are reminded of His goodness through these blossoms.

SOCIAL SETTLEMENTS IN CHICAGO.

Abraham Lincoln—Oakwood and Langley; Rev. Jenkin Lloyd Jones.

Association House—2138 West North avenue; Carrie B. Wilson.

Charles Sumner—1951 Fulton street; Mrs. Mabel Gayton.

Chicago Commons—North Morgan street and Grand avenue; Graham Taylor.

Chicago Hebrew Institute—West Taylor and Lytle streets; David Blaustein.

Christopher House—1528 Fullerton avenue; Miss Gertrude Griffith.

Dearborn Center—3825 Dearborn street; Rev. H. E. Stewart.

Eli Bates House—80 Elm street; Mrs. Alice H. Palmer.

Elizabeth E. Marcy Home—1325 Newberry avenue; Mrs. Anna L. Morrison.

Esther Falkenstein Settlement House—1915 North Humboldt street; Mrs. Herman Falkenstein.

Fellowship House—831 West 33rd place; Mrs. Marion H. Perkins.

Forward Movement—1356 West Monroe street: Rev. George W. Gray.

Francis E. Clark—2014 Archer avenue; Charles W. Espey.

Frederick Douglass—3032 Wabash avenue; Mrs. [illegible] P. Woolley.

Gads Hill—1959 West 20th street; Miss L. A. Martin.

Halsted Street Institutional Church Settlement—1935 South Halsted street; Isabelle Horton.

Henry Booth House—701 West 14th place; T. W. Allison.

Hull House—800 South Halsted street; Miss Jane Addams.

Institutional Church—3825 Dearborn street; Rev. H. E. Stewart.

Maxwell Street—1222 South Clinton street; Ernestine Haller.

Neighborhood House—6710 South May street; Mrs. H. M. Van Der Vaart.

Northwestern University—Augusta and Noble; Miss Harriet Vittum.

Olivet House—620 Vedder street; Rev. Norman B. Barr.

St. Mary's—44th and Union; Mrs. Katherine M. Farren.

South Deering Neighborhood Center—10441 Hoxie avenue; Mrs. Frances Bass.

South End—3212 East 91st street; Miss Grace Darling.

University of Chicago—4630 Gross avenue; Miss Mary E. McDowell.

—The Daily News Almanac.

George Washington the brave, the wise, the good. Supreme in war, in council, and in peace. Washington, valiant, without ambition; discreet, without fear; confident, without presumption.—Dr. Andrew Lee.

THIRD ANNUAL CONFERENCE

—ON—

Summer Evangelism And Open Air Work

—IN—

THE MOODY CHURCH

LaSalle and West Chicago Aves.

May 31, June 1, 2 and 3

3 SESSIONS DAILY: (MORNING 9:00 (AFTERNOON 2:00 (EVENING 8:00

Among the speakers will be Dr. J. Wilbur Chapman, who has recently returned from his trip around the world; Dr. Len G. Broughton, of Atlanta, Ga.; Canon Dyson Hague of London, Ont.; Rev. T. T. Shields of Toronto; Louis Meyer, associate editor of the Missionary Review; Melvin E. Trotter of Grand Rapids; Harry Monroe of Chicago, and Major James H. Cole of Adrian, Mich. Dr. D. B. Towner will have charge of the music.

THE PUBLIC IS INVITED